K Liturgies - Engl. Ch. of - Common Prayer

A COLLATION

OF THE SEVERAL

COMMUNION OFFICES,

IN THE

PRAYER-BOOK OF EDWARD VI.

THE

SCOTCH PRAYER-BOOK OF THE YEAR 1637.

THE

PRESENT ENGLISH PRAYER-BOOK,

AND

THAT USED IN THE PRESENT SCOTCH EPISCOPAL CHURCH.

LONDON:
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P R E F A C E.

THE following Collation was made by a Divine of the eſtabliſhed Church of England, high in Situation, at firſt with a View to nothing more than his own private Satisfaction. It is now, with his Permiſſion, printed and diſperſed, in order to confute certain falſe and malicious Inſinuations which have been circulated concerning the preſent Practices of the Epiſcopalians in Scotland, with an evident Intention to injure them in the Eſteem of the Britiſh Legiſlature.—That the Liturgy now in uſe among the Scotch Epiſcopalians, is preciſely the ſame with the preſent Common Prayer-Book of the eſtabliſhed Church of England, except in the Communion Office; and that the Variations to be found there are thoſe, and thoſe only, which are exhibited in this Collation, is atteſted by

JOHN SKINNER,

Biſhop and Delegate

of the Scotch Epiſcopal Church.

London,
March 30th, 1792.

A

COLLATION, &c.

King Edward VIth's Prayer-Book.	The old Scotch Prayer-Book.	The preſent Engliſh Prayer-Book.	The preſent Scotch Communion Office.
Firſt Rubric.			No Rubric prefixed.
§. 1. REQUIRES thoſe who would be partakers to ſignify their intention to the Curate over night, or in the morning before Matins.	—to the Preſbyter or Curate.	—to the Curate ſome time the day before.	
		§. 3. Two clauſes added. One requiring the Curate rejecting any to report the ſame to the Ordinary. Another requiring the Ordinary to proceed againſt the offender.	
§. 4. Appoints the veſtments of the Prieſts and Deacons.	§. 4. Orders the Holy Table, at the Communion time, to have upon it a fair white linen cloth, with other decent furniture, meet for the high myſteries there to be celebrated; and that it ſtand at the uppermoſt part of the Chancel or Church. Preſbyter to ſtand on the North ſide.	§. 4. Orders the Table, at Communion time, to have a fair white linen cloth upon it. To ſtand in the body of the Church or in the Chancel, where Morning and Evening Prayer are ſaid. Prieſt to ſtand on the North ſide.	
Prieſt to ſtand humbly before the middes of the Altar.			
The Lord's Prayer.	The Lord's Prayer.	The Lord's Prayer.	The Lord's Prayer.
The Collect—" Almighty God, unto whom all hearts be open," &c.	The Collect—" Almighty God, unto whom all hearts be open," &c.	The Collect—" Almighty God, unto whom all hearts be open," &c.	The Collect—" Almighty God, unto whom all hearts be open," &c.
The Pſalm appointed for the Introit.			
Lord have mercy, &c. Chriſt have mercy, &c. Lord have mercy, &c.	Second Rubric.		
Second Rubric.	The Preſbyter, turning to the People, to rehearſe diſtinctly the Ten Commandments;—the People kneeling, and aſking God's mercy for the tranſgreſſion of every duty therein, either according to the letter, or to the myſtical importance of the ſaid Commandment.	—ſhall aſk God mercy for their tranſgreſſion thereof for the time paſt, and grace to keep the ſame for the time to come.	
Then the Prieſt, ſtanding at God's Borde, ſhall begin, " Glory be to God on high." The Clerks proceed with this anthem, which we now uſe at the concluſion of the Service.			

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The Lord be with you. And with thy ſpirit.	The Ten Commandments.	The Ten Commandments.	The Ten Commandments, or the Summary of the Law in theſe words, " Jeſus ſaid, Thou ſhalt love the Lord thy God," &c. &c.
Let us pray.			
The Collect for the Day, and one of the two Collects for the King.	The Collect for the Day, and one of the two Collects for the King.	The Collect for the Day, and one of the two Collects for the King.	The Collect for the Day, and one of the Collects for the King, as in the Engliſh Office.
	In the firſt Collect for the King are only theſe variations:		
——have mercy upon the whole congregation, and ſo rule, &c.	——have mercy upon thy holy Catholic Church, and in this particular Church in which we live, ſo rule, &c.	——have mercy upon the whole Church, and ſo rule, &c.	
——we his ſubjects, &c.	——we his ſubjects, &c.	—we and all his ſubjects, &c.	
The Epiſtle.	The Epiſtle.	The Epiſtle.	The Epiſtle.
Rubric orders, that the Epiſtle ended, the Prieſt, or one appointed to read the Goſpel, ſhall ſay, The Holy Goſpel, written in the Chapter of Clerks and People to anſwer, Glory be to thee, O Lord.	——The Preyſbyter ſaying, The Holy Goſpel is written in the Chapter of The People, all ſtanding up, ſhall ſay, Glory be to thee, O Lord.		The Preſbyter ſhall ſay, The Holy Goſpel is written in the—— The People ſhall ſay, Glory be to thee, O Lord.
The Goſpel.	The Goſpel.	The Goſpel.	The Goſpel.
	At the end of the Goſpel the Preſbyter ſhall ſay, " So endeth the holy Goſpel," and the people ſhall anſwer, " Thanks be to thee, O Lord."		The Preſbyter ſhall ſay— " Thus endeth the holy Goſpel;"—and the people anſwer —" Thanks be to thee, O Lord, for this thy glorious Goſpel."
The Nicene Creed, the Prieſt beginning, I believe in One God, and the Clerks ſinging the reſt.	The Nicene Creed.—But note, that this creed is not called the Nicene either in King Edward's Prayer-book or the old Scotch Prayer-book, or in the preſent Engliſh Prayer-book.	The Nicene Creed.—After Declaration of Holidays and Faſting-days, Publication of Banns, and reading of Briefs, Citations, and Excommunications,	The Nicene Creed.
A Sermon or Homily, wherein if the people be not exhorted to the worthy receiving of the Holy Sacrament of the Body and Blood of our Saviour Chriſt, then ſhall the Curate give this Exhortation,	A Sermon or Homily.—Then Notice of Holidays and Faſting-days.—The Sentences, namely, Gen. iv. 3. Exod. xxv. 2. Deut. xvi. 16. 1 Chron. xxix. 10. Pſ. xcvi. 8. Matt. vi. 19, 20. vii. 21. Mark xii. 41, 42, 43, 44. 1 Cor. ix. 7, 11, 13, 14. 2 Cor. ix. 6, 7. Galat. vi. 6, 7. 1 Tim. vi. 17, 18, 19. Heb. vi. 10. xiii. 16.	A Sermon or Homily. The Sentences.—Namely, Matt. v. 16. vi. 19, 20. vii. 12, 21. Luke xix. 8. 1 Cor. ix. 7. ix. 11. ix. 13, 14. 2 Cor. ix. 6, 7. Gal. vi. 6, 7. vi. 10. 1 Tim. vi. 6, 7, 17, 18, 19. Heb. vi. 10. xiii. 16. 1 John iii. 17. Tob. iv. 7, 8, 9. Prov. xix. 17, Pſal. xli. 1.	A Sermon.

King

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	Rubric orders, that while theſe ſentences are reading the alms be collected by the Deacon, or if no ſuch perſon be preſent, by one of the Church-wardens, in a decent baſon provided for that purpoſe. And when all have offered, he ſhall reverently bring the ſaid baſon, with the oblations therein, and deliver it to the Preſbyter, who ſhall humbly preſent it before the Lord, and ſet it upon the Holy Table. And the Preſbyter ſhall then offer up and place the Bread and Wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that ſervice.	While theſe Sentences are reading, the Deacons, Church-wardens, or other fit perſons appointed for that purpoſe, ſhall receive the Alms for the Poor, and other Devotions of the people, in a decent baſon to be provided by the pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the Holy Table. And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine as he ſhall think ſufficient.	
	Prayer for the whole State of Chriſt's Church Militant.	Prayer for the whole State of Chriſt's Church Militant.	
	An Exhortation, the ſame in ſubſtance and effect, as that which is now directed to be uſed in our Prayer-book when the Prieſt gives notice of the Communion, if he ſee the people negligent to come.		
	A ſecond Exhortation, in ſubſtance and effect the ſame with the firſt of thoſe, which we are directed to uſe, when we give warning of the Communion, except that the clauſe forbidding blaſphemers, &c. to come without repentance, is omitted.		
	The Exhortation.	The Exhortation.	The Exhortation.
Dearly Beloved in the Lord, Ye that mind to come ——— conſider what St. Paul writeth to the Corinthians, how he exhorteth all men ——— ——— ——— we be made one ——— we become guilty ——— death. Therefore if any here be a blaſphemer, adulterer, or be in malice or envie, or in any other grievous crime (except he be truly ſorry therefore, and earneſtly minded to	Dearly Beloved in the Lord, Ye that mind to come ——— conſider what St. Paul writeth to the Corinthians, how he exhorteth all perſons ——— ——— ——— we be one ——— we be guilty ——— death. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his word, an adulterer, or be in malice, or envie, or in any other grievous crime, bewaile	Dearly Beloved in the Lord, Ye that mind to come ——— ——— conſider how St. Paul exhorteth all perſons ——— ——— ——— ——— we are one ——— we are guilty ——— death. Judge therefore yourſelves ——— ——— Lord. Repent you truly ———	Dearly Beloved, Ye that mind to come ——— ——— conſider what St. Paul writeth to the Corinthians, how he exhorteth all perſons ——— In the ſequel the exhortation proceeds verbatim in the terms of our own.

King

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leave the ſame vices, and do truſt himſelf to be reconciled to Almighty God, and in charity with all the world) let him bewail his ſins, and not come to that holy table, leſt after the taking of that moſt bleſſed bread, the Devil enter into him as he did into Judas, to fill him full of all iniquity, and bring to deſtruction both of body and ſoul. Judge therefore yourſelves ——— Lord. Let your mind be without deſire to ſin; repent you truly ——— an earneſt and lively faith ——— Saviour; be in perfect ——— ſinners; which lay in darkneſs and ſhadow ——— the exceeding love ——— us; he hath left in theſe holy myſteries, as a pledge of his Love and a continual remembrance of the ſame his own bleſſed body and precious blood, for us to feed upon ſpiritually to our endleſs comfort and conſolation. To him therefore ——— and ſtudy ———	your ſins, and come not to this holy table, leſt after the taking of that holy ſacrament the Devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to deſtruction both of Body and Soul. Judge therefore yourſelves ——— Lord. Repent you truly ——— a lively and ſtedfaſt faith ——— Saviour. Amend your Lives, and be in perfect ——— ſinners; which lay in darkneſs and ſhadow ——— the exceeding great love ——— us; he hath inſtituted and ordained holy myſteries, as pledges of his love, and continual remembrance of his Death, to our great and endleſs comfort. To him therefore ——— and ſtudying ———	——— a lively and ſtedfaſt faith ——— Saviour. Amend your Lives, and be in perfect ——— ſinners; who lay in darkneſs and the ſhadow ——— the exceeding great Love ——— us; he hath inſtituted and ordained holy myſteries as pledges of his Love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore ——— and ſtudying ——	Then the Preſbyter or Deacon ſhall ſay, Let us preſent our offerings to the Lord with reverence and godly fear. Then the Preſbyter ſhall begin the offertory, ſaying one or more of theſe ſentences. The ſentences are the ſame as in the old Scotch Prayer Book, with this ſingle exception, that 1 Chron. xxix. 10. is not inſerted in its order, being reſerved for a particular place, where it is introduced with peculiar propriety. For when the Preſbyter places the baſon containing the offering on the Holy Table, then he repeats 1 Chron. xxix. 10. And the Preſbyter ſhall then offer up, and place the Bread and Wine prepared for the Sacrament upon the Lord's Table, and ſhall ſay, The Lord be with you; And with thy ſpirit. Lift up your hearts, to the end of, It is meet and right— Then immediately follows the Hymn, Therefore with Angels and Archangels, with the proper Prefaces.
Then follows the Offertory with the Sentences, the very ſame that are now in uſe. The Sentences ended, the Miniſter ſhall take ſo much Bread and Wine as ſhall be ſufficient, and putting the Bread in the Patin, and the Wine into the Chalice, and putting thereto a little pure and cleane water, he ſhall ſet both Bread and Wine upon the Altar, and ſay,	Ye that do truly and earneſtly, &c. ——— draw near, and ——— confeſſion to Almighty God before this congregation here gathered together in his holy Name, meekly kneeling ———	Ye that do truly and earneſtly ——— draw near with faith and ——— confeſſion to Almighty God, meekly kneeling, &c.	
The General Confeſſion.	The General Confeſſion.	The General Confeſſion.	
Abſolution.	Abſolution.	Abſolution.	
Texts.	Texts.	Texts.	
The Lord be with you; And with thy ſpirit, &c. Lift up your hearts, to the end of the Hymn, Therefore with Angels and Archangels, with the proper Prefaces.	Lift up your hearts, to the end of the Hymn, Therefore with Angels and Archangels, with the proper Prefaces.	Lift up your hearts, to the end of the Hymn, Therefore with Angels and Archangels, with the proper Prefaces.	
Chriſtmas-Day. ——as this day—— —the Virgin Mary—	Chriſtmas-Day. ——as on this day—— —the bleſſed Virgin Mary—	Chriſtmas-Day. ——as at this time—— —the Virgin Mary—	Chriſtmas-Day. ——as on this day—— —the bleſſed Virgin Mary—

King

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Whitſunday.	Whitſunday.	Whitſunday.	Whitſunday.
—down this day—	—down this day—	—down as at this time—	—down as on this day—
Therefore with Angels——— ———glory: Oſanna in the higheſt. Bleſſed is he that cometh in the Name of the Lord. Glory to thee O Lord moſt High.	Therefore with Angels——— ———glory: Glory be to thee O Lord moſt High.	Therefore with Angels — ———glory: Glory be to thee O Lord moſt High.	Therefore with Angels and Archangels — — — glory: Glory be to thee O Lord moſt High.
Let us pray for the whole State of Chriſt's Church.		We do not preſume, &c.	
Then follows a Prayer nearly the ſame with that now in uſe for the whole ſtate of Chriſt's Church Militant.			
O God heavenly Father, which of thy tender Mercy didſt give — — — made there — — — one oblation once offered — — — — — — — — us to celebrate —— —— —— memory of that his precious Death until — — —— —— —— ——— we beſeech thee; and with thy Holy Spirit and Word vouchſafe to bl+eſs and ſanc+tify theſe thy gifts, and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy moſt dearly beloved Son Jeſus Chriſt; who in the ſame Night —— —— —— —— —— —— —— —— —— —— —— —— —— —— ——	Almighty God our heavenly Father, which of thy tender mercy didſt give — — made there — — — one oblation of himſelf once offered — — — — — — — — us to continue —— —— —— memory of that his precious Death and Sacrifice until — — —— —— ——— we moſt humbly beſeech thee; and of thy almighty goodneſs vouchſafe ſo to bleſs and ſanctify with thy word and thy Holy Spirit theſe thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy moſt dearly beloved Son: ſo that we receiving them according to thy Son our Saviour Jeſus Chriſt's Holy Inſtitution, may be partakers of his moſt bleſſed Body and Blood; who in the Night —	Almighty God our heavenly Father, which of thy tender mercy didſt give — — made there — — — one oblation of himſelf once offered — — — — — — — — us to continue —— —— —— memory of that his precious Death until —— —— —— —— ——— we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy inſtitution, may be partakers of his moſt bleſſed Body and Blood, who in the ſame Night ——	All Glory be to thee Almighty God, for that thou of thy tender mercy didſt give — — — — who (by his own oblation of himſelf once offered) made a — — — — us to continue —— —— —— memorial of that his precious Death and Sacrifice until ————. For in the Night that he was betrayed, &c.
Theſe words before rehearſed, are to be ſaid turning to the Altar. without any elevation, or ſhewing the Sacrament to the People.			
Then follows A Prayer of Oblation in theſe words: " Wherefore O Lord and Heavenly Father, according to the Inſtitution of thy dearly Beloved Son Jeſus Chriſt, we thy humble ſervants do cele-	" Wherefore O Lord" — —— —— —— —— —— —— —— —— —— —— —— —— —— —— ——		" Wherefore O Lord" — —— —— —— —— —— —— —— —— —— —— —— —— —— —— ——

King

King Edward VIth's Prayer Book.	The old Scotch Prayer Book.	The preſent Engliſh Prayer Book.	The preſent Scotch Communion Office.
brate and make here before thy divine Majeſty with theſe thy holy gifts the memorial which thy Son hath willed us to make, having in remembrance his bleſſed Paſſion, mighty Reſurrection, and glorious Aſcenſion, rendering unto thee moſt hearty thanks, for the innumerable benefits procured unto us by the ſame, entirely deſiring thy fatherly goodneſs."—The ſequel of the Prayer is the Collect now uſed in the Poſt-Communion after the Lord's Prayer, with only theſe variations: Inſtead of, "all we who are partarkers,"——"whoſoever ſhall be partakers." Inſtead of,——"communion, may be fulfilled;"——"communion, may worthily receive the moſt precious body and blood of thy Son Jeſus Chriſt, and be fulfilled"	—— ſame. And we entirely deſire —— and be fulfilled		—— —— —— ———— with theſe thy holy gifts, which we now offer unto thee, the memorial — —— —— —— —— his bleſſed Paſſion and precious Death, his mighty— —— —— —— —— —— —— —— —— —— —— —— —— ——ſame. And we moſt humbly beſeech thee, O merciful Father, to hear us; and of thy almighty goodneſs vouchſafe to bleſs and ſanctify with thy Word and Holy Spirit theſe thy gifts and creatures of Bread and Wine, that they may become the Body and Blood of thy moſt dearly beloved Son. And we earneſtly deſire thy fatherly goodneſs ——— ——— ——— and here we humbly offer and preſent ——— thee, beſeeching thee ——— The remainder of this prayer verbatim in the terms of the old Scotch Prayer-book, except that the word "filled" is uſed inſtead of "fulfilled."
After "Benediction," —"And made one Body with "thy Son Jeſus Chriſt, that "he may dwell in them, and "they in him; and although," &c.	——"with him"——		
After "Dutie and Service," —"And command theſe our "Prayers and Supplications, "by the miniſtry of thy holy "Angels, to be brought up "into thy holy tabernacle, "before the ſight of thy Di"vine Majeſty, not weigh"ing," &c.	———"and ſervice, not "weighing," &c. omitting the clauſe about commanding Prayers to be brought up by Angels.		
Let us pray. As our Saviour Chriſt hath taught and commanded us, we are bold to ſay, "Our Father," &c.	As our Saviour Chriſt hath taught and commanded us, we are bold to ſay, "Our Father," &c.		After the Prayer of Oblation and Invocation, follows the Prayer for the whole State of Chriſt's Church. As our Saviour Chriſt hath taught and commanded us, we are bold to ſay, "Our Father," &c.
The Peace of the Lord be alway with you. And with thy Spirit.			

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Chriſt our Paſchall Lamb is offered up for us once for all, when he bare our ſins in his body upon the Croſs. For he is the very Lamb of God that taketh away the ſins of the world. Wherefore let us keep a joyfull and holy feaſt unto the Lord.			
Ye that do truely ——— ——— ſinnes to Almighty God, and be in love ——— ——— draw near and take ——— ——— confeſſion to Almighty God, and to his holy Church here gathered together in his name, meekly ———			"Ye that do truly," &c. verbatim in the terms now uſed in our Liturgy, except that the words "with faith" are omitted after "Draw near."
The General Confeſſion, preciſely in the terms now uſed.			The General Confeſſion, preciſely in the terms of the Engliſh Liturgy.
The Abſolution, with the Texts, preciſely in the terms now uſed.			The Abſolution, preciſely in the terms of the Engliſh Liturgy.
After the Texts, "We do not preſume"— in the terms now uſed, with this variation only at the end, ——" and to drink his blood in theſe holy myſteries, that we may continually dwell in him, and he in us, that our ſinfull bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood. Amen."	"We do not preſume"— The Prayer now uſed before the Prayer of Conſecration, without any variation from the preſent words.		The four Texts, the ſame as in the Engliſh Office. Then the Prayer, "We do not preſume —— this thy holy Table," &c. ——clean by his moſt ſacred body——

The Sentences at the Diſtribution of the Elements in King Edward's Prayer-book, the old Scotch Prayer-book, and the preſent Scotch Communion-Office, conſiſt of the former Clauſe of each of thoſe now uſed, omitting the latter Clauſe, "Take and eat," &c. and "Drink this," &c.

During the Diſtribution, a long Anthem, compoſed of Texts of Scripture, ſung by the Clerks.			When all have communicated, and the remaining Elements are covered with a fair linen cloth, he that celebrates ſhall ſay, "Having now received the precious body and blood of Chriſt, let us give thanks to our Lord God, who hath graciouſly vouchſafed to admit us to the participation of his holy
The Lord be with you. And with thy Spirit.			

King Edward VIth's Prayer Book.	The old Scotch Prayer Book.	The preſent Engliſh Prayer Book.	The preſent Scotch Communion-Office.
			holy Myſteries; and let us beg of him grace to perform our vows, and to perſevere in our good reſolutions; and that being made holy, we may obtain everlaſting life, through the merits of the all-ſufficient ſacrifice of our Lord and Saviour Jeſus Chriſt."
Almighty and everlaſting God, we moſt heartily thank thee —— to feed us in theſe holy myſteries with the ſpiritual food —— — — — — — — — — — — and haſt aſſured us (duly receiving the ſame) of thy favour — — — — — — incorporate in thy myſticall body — — — — — — — — and heirs through hope —— — — — — — — death and paſſion of thy dear Son. We therefore moſt humbly beſeech thee —— —— —— —— —— with thy grace, that — — — — — — holy fellowſhip —— — — — — as thou haſt prepared for us — —— with thee and the Holy Ghoſt.	Almighty and everliving God, we moſt heartily thank thee —— to feed us, which have duly received theſe holy myſteries, with the ſpiritual food —— — — — — — — and doſt aſſure us thereby of thy favour —— — — — — — — incorporate in thy myſtical body — — — — — — — — and be alſo heirs through hope — — — — — — — — death and paſſion of thy dear Son. We now moſt humbly beſeech thee —— —— — — — — —— with thy grace, that — — — — — — holy fellowſhip —— — — — — as thou haſt prepared for us — —— with thee and the Holy Ghoſt.	Almighty and everliving God, we moſt heartily thank thee —— to feed us, who have duly received theſe holy myſteries, with the ſpiritual food —— — — — — — — and doſt aſſure us thereby of thy favour —— — — — — — — incorporate in the myſtical body of thy Son — — — — — — — — and are alſo heirs through hope — — — — — — — — death and paſſion of thy dear Son. And we moſt humbly beſeech thee —— —— — — — — —— with thy grace, that — — — — — — holy fellowſhip —— — — — — as thou haſt prepared for us — —— with thee and the Holy Ghoſt.	Almighty and everliving God, we moſt heartily thank thee —— to feed us, who have duly received theſe holy myſteries, with the ſpiritual food —— — — — — — — and doſt aſſure us thereby of thy favour —— — — — — — — incorporate in the myſtical body of thy Son — — — — — — — — and are alſo heirs through hope — — — — — — — — —— his moſt precious death and paſſion. We now moſt humbly beſeech thee —— — — — — — — ——with thy grace and Holy Spirit, that —— —— ——holy communion and fellowſhip —— —— as thou haſt commanded us — —— with the Father and the Holy Ghoſt.
The Peace of God, &c.			
	Glory be to God on high— —— —— —— —— —— God the Father Almighty. O Lord, the only-begotten Son —— —— —— —— —— —— —— —— —— —— —— —— — have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer.	Glory be to God on high— —— —— —— —— —— God the Father Almighty. O Lord, the only-begotten Son —— —— —— —— —— —— —— —— —— —— —— —— —have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer.	Glory be to God in the higheſt —— —— —— —— —— God the Father Almighty; and to thee, O God, the only-begotten Son, Jeſu Chriſt; and to thee, O God, the Holy Ghoſt. O Lord, the only-begotten Son, —have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. —— —— —— —— —— —— —— —— ——
	The Peace of God, &c.	The Peace of God, &c.	The Peace of God, &c.

APPEN-

A P P E N D I X.

Being a Collation of the *Prayers for the whole State of Christ's Church*, in which the Varieties were found to be too numerous to be inserted in the proper Places in the Collation of the Offices.

King Edward VIth's Prayer Book.	The old Scotch Prayer Book.	The present English Prayer Book.	The present Scotch Communion Office.
LET us pray for the whole State of Christ's Church.	——— of Christ's Church militant here in Earth.	——— of Christ's Church militant here in Earth.	——— of Christ's Church.
Almighty and everliving God, which — — ——— mercifully to receive these our Prayers — — — — — — — — — — —	Almighty and everliving God, which — — ——— mercifully (to accept our alms, and) to receive these our Prayers — — — — — — — —	Almighty and everliving God, who — — ——— mercifully (to accept our alms and oblations, and) to receive these our Prayers — — — — — — —	Almighty and everliving God, who — — ——— mercifully (to accept our alms and oblations, and) to receive these our Prayers — — — — — — —
love. Specially we beseech thee to save and defend thy servant Edward our King — — — — — — — — — — — — —	love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and specially thy servant Charles our King — — — — — — — —	love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and specially thy servant George our King — — — — — — — —	love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and especially thy servant* our King — — — — — — — —
——— maintenance of God's true religion — — — — — —	——— maintenance of God's true religion — — — — — —	——— maintenance of thy true religion — — — — — —	——— maintenance of thy true religion — — — — — —
——— to all Bishops, Pastors, and Curates — — — — — —	——— to all Bishops, Presbyters, and Curates — — — — —	——— to all Bishops and Curates — — — — — —	——— to all Bishops, Priests, and Deacons — — — — —
grace, that with meek heart — — — — — — —	grace, that with meek heart — — — — — — —	grace; and especially to this Congregation here present, that with meek heart — —	grace, that with meek heart — — — — — — —
— life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy mercifull goodness, this Congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son. And here we do give unto thee most high praise and hearty thanks, for the wonderfull grace and vertue declared in all thy saints from the beginning of the world. And chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesus Christ, our Lord and God; and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples, O Lord, and stedfastness in thy faith and keeping thy commandments grant us to follow. We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us with the sign of faith, and now	— life. And we commend especially unto thy mercifull goodness the Congregation which is here assembled in thy name, to celebrate the commemoration of the most precious Death and Sacrifice of thy Son and our Saviour Jesus Christ. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all these thy servants, who having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee, that we may have grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments; that at — —	life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy Servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O heavenly Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.	life. And we commend especially, &c. in the precise terms of *the old Scotch Prayer-book*, except with one variation, as below. ——————— to give us grace to follow ———

* The *name of the King* is not to be found in the present copies

King Edward VIth's Prayer Book.	The old Scotch Prayer Book.	The preſent Engliſh Prayer Book.	The preſent Scotch Communion-Office.
now do reſt in the ſleep of peace. Grant unto them, we beſeech thee, thy mercy, and everlaſting peace; and that at the day of the general reſurrection, we and all they which be of the myſtical body of thy Son, may altogether be ſet on his right hand, and hear that his moſt joyfull voice; Come unto me, O ye that be bleſſed of my Father, and poſſeſs the kingdom which is prepared for you from the beginning of the world. Grant this, O Father, for Jeſus Chriſt's Sake, our only Mediator and Advocate. Amen.	the day of the general reſurrection, we and all they which are of the myſtical body of thy Son, may be ſet on his right hand, and hear that his moſt joyfull voice, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jeſus Chriſt's ſake, our only Mediator and Advocate. Amen.		copies of this Office, becauſe they were printed ſeveral years before that event took place, which releaſed the Scotch Epiſcopalians from their former ſcruples; but that the name of his Majeſty King GEORGE is now inſerted by the officiating Miniſter, is atteſted by JOHN SKINNER.

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